

Something that lately passed in

# DISCOURSE

Between the

# KING

And R. H.

PUBLISHED TO PREVENT THE  
mistakes and Errors in a Coppy lately Printed  
contrary to the knowledge or intention of the  
party concerned: and not onely so, but also misprinted  
and abused in several particulars, therefore it was  
thought convenient for the removing of Errors and  
mistakes to be reprinted in a more true form and or-  
der for the satisfaction of others. R. H.

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LONDON,

Printed by P. L. for G. C. and are to be sold at  
his Shop at the Black Spread-Eagle at the  
west end of *St. Pauls*. 1660.

Some of the early printed

DISCOVER

It was the

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ALL R. H.

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LONDON

Printed by R. A. and are to be sold  
at the following places  
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Something that lately passed in

# DISCOVERSE

Between the

# KING

And R. H. &c.

**I. H.** Since the Lord hath called us and gathered us to be a people, to walk in his fear, and in his truth, we have always suffered and been persecuted by the powers that have ruled, and been made a prey of, for departing from iniquity; and when the breach of no just law could be charged against us, then they made laws of purpose to ensnare us, and so our sufferings were unjustly continued.

**King.** It is true, those that have ruled over you have been cruel, and have persecuted much which they have not

**I. H.** And likewise the same sufferings do now abound in more cruelty against us in many parts of this nation, as for instance, one at *Ibetsford* in *Norfolk* where *Henry*

*Fell* (ministring unto the people) was taken out of the meeting, and whipped, and sent out of the Town from Parish to Parish towards *Lowelline*, and the chief ground of this Accusation in his Part (which was shewen to the King) was because he denied to take the Oath of Allegiance and Supremacy, and so because that for conscience sake we cannot swear, but have learned obedience to the doctrine of Christ, which saith, Swear not at all; hereby an occasion is taken against us to persecute us: and it is well known that we have not sworn for any, nor against any, but have kept to the truth, and our yea hath been yea, and our nay, nay, in all things, which is more then the oath of those that are out of the truth.

King. But why can you not swear, for an oath is a common thing amongst men to any engagement?

R.H. Yes, it is manifest, and we have seen it by experience, and it is so common amongst men to swear and engage either for or against things, that there is no regard taken to them, nor fear of an oath, that therefore which we speak in the truth of our hearts, is more then what they swear.

King. But can you not promise as before the Lord (which is the substance of the oath)

R.H. Yes, what we do affirm, we can promise before the Lord, and take him to our witness in it, but our so promising hath not been accepted, but the ceremony of an oath they have stood for, without which all other things were accounted of no effect.

King. But how may we know from your words that you will perform?

R.H.

**I. H.** By proving of us; for they that swear are not to be faithful but by proving of them; and so by those that have tried us, are found to be truer in promises than others by their oaths, and to those who do yet prove us, we shall appear the same.

**King.** What is your principle?

**I. H.** Our principle is this, That Jesus Christ is the light which enlighteneth every one that cometh into the world, that all men through him might believe; and that they are to obey and follow this light, which they have received it, whereby they may be led unto God, and unto righteousness, and the knowledge of the truth, that they may be saved.

**King.** This do all Christians confess to be truth, and is not a Christian that will deny it.

**I. H.** But many have denied it, both in words and writings, and opposed us in it, and above an hundred books are put forth in opposition unto this principle. Then some of the Lords standing by the King, said, that none would deny that every one is enlightened.

**Lord.** And one of the Lords asked, How long we had been Quakers, or did we own that name?

**I. H.** That name was given to us in scorn and derision about twelve years since, but there were some that lived in this truth before we had that name given unto us.

**King.** How long is it since you owned this judgment and way?

**I. H.** It is near twelve years since I owned this truth according to the manifestation of it.

**King.** Do you own the Sacrament?

**I. H.** As for the word Sacrament, I do not read of it in the Scripture; but as for the body and blood of Christ, I own; and that there is no remission without blood.

**King.** Well that is fit, but do you not believe that there is a commandment to receive it?

**R. H.**

R. H. This we do believe, that according as it is written in the Scripture, that Christ at his last Supper took bread, and brake it, and gave to his disciples; and also took the cup, and blessed it, and said unto them, as often as ye do this (that is, as often as they brake bread) you shew forth the Lords death till he come; and his we believe they did, and they eat their bread in singleness of heart from house to house; and Christ did come again unto them according to his promise; after which they said, we being many are one bread, for we are all partakers of this one bread.

Kings Friend. Then one of the Kings Friends, said, It is true; for as many grains make one bread, so they being many members were one body.

An other of them said, If they be the bread, then they must be broken.

R. H. There is difference between that bread which he brake at his last Supper, wherein they were to shew forth, as in a sign, his death until he came; and this whereof they take, they being many, are one bread, for herein they were come more into the substance, and to speak more mystically, as they knew it in the Spirit.

Kings Friends. Then they said, It is truth, and he had spoken nothing but the truth.

King. How know you that you are inspired by the Spirit?

R. H. According as we read in the Scriptures, that the inspiration of the Almighty giveth understanding, so by its inspiration is an understanding given us of the things of God.

Lord. Then one of the Lords said, How do you know that you are led by the true Spirit?

R. H. This we know, because the Spirit of truth it reproves the world of sin, and by it we were reformed of sin; and also are led from sin unto righteousness and

obedience of truth, by which effects we know it is  
true Spirit, for the Spirit of the wicked one doth  
lead unto such things.

King and Lords. *Then the King and his Lords said, It  
is so.*

King. Well of this you may be assured, That you  
shall none of you suffer for your Opinions or Religion,  
long as you like peaceable, and you have the word of  
God for it, and I have also given forth a Declaration  
to the same purpose, that none shall wrong you nor abuse

King. How do you own Magistrates or Magistracy?

L. H. Thus we do own Magistrates, whosoever is set  
by God, whether King as Supream, or any set in au-  
thority by him, who are for the punishment of evil  
doers, and the praise of them that do well; such we  
submit unto, and assist in righteous and civil things,  
in by body and estate; and if any Magistrates do that  
which is unrighteous, we must declare against it, only  
submit under it by a patient suffering, and not rebel  
against any by insurrections, plots and contrivances.

King. When the King said that is enough.

Lord. Then one of the Lords asked, why do you meet toge-  
ther, seeing every one of you have the church in your selves?

L. H. According as it is written in the Scriptures,  
The Church is in God, *Thes. 1. 1.* and they that feared  
the Lord, did meet often together in the fear of the  
Lord, and to us it is profitable, and herein we are edi-  
fied and strengthened in the life of truth.

King. How do you first come to believe the Scrip-  
tures were truth.

L. H. I have believed the Scriptures from a childe  
because a declaration of truth, when I had but a littel  
knowledge, natural education and tradition; but now  
I know the Scriptures to be true, by the manifestation  
and operation of the Spirit of God fulfilling them  
in me.

King.

King. In what manner do you meet, and in what  
the order in your meetings?

R. H. We do meet in the same order as the people  
of God did, waiting upon him, and if any have a word  
of exhortation from the Lord, he may speak it, or if  
any have a word of reproof or admonition, and an-  
very one hath received the gift, so they duly minister one  
unto another, and may be edified one by another,  
whereby a growth into the knowledge of the truth is  
ministered to one another.

One of the Lords. Then you know not so much as you  
may know, but there is a growth then to be admitted of.

R. H. Yes we do grow daily into the knowledge of the  
truth in our exercise and obedience to it.

King. How many of your friends gone to Rome?

R. H. Yes, there is one in prison in Rome.

King. Did he not you send him thither?

R. H. We did not send him thither, but he found

something upon his spirit from the Lord, whereby he

was called to go to declare against Superstition and

Idolatry, which is contrary to the will of God.

Kings Friend said, There were five of them at Rome.

King. Have any of your friends been told the story

Turkes?

R. H. Some of our friends have been in that Country.

Other things were spoken concerning the liberty

of the servants of the Lord, which were called of him

into his service; that to them there was no limitation

to parishes or places, but as the Lord did guide them

in his work and service by his Spirit.

So the King promised that we should not any way

suffer for our Opinion or Religion, and so is love passed

away.

John Munday



**THE**